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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

NEVER DESPAIR.

The opal-hued and many-perfumed Morn
From gloom is born;
From out the sullen depth of Ebon Night
The stars shed light;
Gems in the rayless caverns of the earth
Have their slow birth;
From wondrous alchemy of winter hours
Come summer flowers;
The bitter waters of the restless main
Give gentle rain;
The fading bloom and dry seed bring once more
The year's fresh store;
Just sequences of clashing tones afford
The full accord;
Through weary ages, full of strife and ruth,
Thought reaches truth;
Through efforts long in vain, prophetic need
Begets the deed;
Nerve, then, thy soul with direst need to cope:
Life's brightest hope
Lies latent in fate's deadliest lair—
Never despair.

[Old Paper.]

HOME-TALKS ON THE BIBLE.

VIII.

BY J. H. NOYES.

WHAT shall we say of the *imperfections* of the Bible? The infidel will point to multitudes of mistakes and contradictions in it. The astronomer and the geologist will tell you that its accounts of heaven and earth are utterly unscientific. The literary critics will show you interpolations and signs of doubtful authorship. What shall we say to all this? In the first place, we will answer—We know by plenty of monuments now standing that the main *facts* of Bible history are *true*, viz., the growth of the Jewish nation, and the birth out of it of Christianity. The very existence of such a people as the living Jews with their rite of circumcision, demonstrates the general truth of the Old Testament; and all Christendom is a witness of the general truth of the New. In the next place, we answer—The main *doctrine* of the Bible, which runs through the whole of the Old Testament and underlies all its other doctrines and all its histories, is, that the living God is present in human affairs by special inspiration and by special providence; and this doctrine we know to be true *by our own experience*.

So we snatch the substance of the Bible away from the infidels and the critics by a very summary process. Let them pick it to pieces in detail; we are sure that as a whole it is true, and that it is an enormous bundle of truth, worth more to the world as a history and as a doctrine than all other books put together.

And now, having secured the main point, we will take a general view of the imperfections which trouble the critical and unbelieving. To get the very largest view, let us go back to what may be called the *a priori* stand-point. Suppose the living God, who carries on his plans in the world by special inspiration and special providence, had determined to give men a Bible, and was considering what kind of

a Bible he would make or cause to be made for the greatest benefit of mankind. If the infidels and critics had been his counselors, they doubtless would have advised him to make a book absolutely perfect inside and out, without a mistake in it, or a possible doubt about it. But let us canvass this advice. The very fact that it occurs so readily to first thoughts may make us suspect that it is crude.

The objection to it that first strikes one is, that the great danger connected with such a book as the Bible is, that men will worship *it* instead of the God who gave it, and that the perfection of its external form would increase this danger. We see on all hands how difficult it is for men to pierce through forms and reach the inner life of things. There is an inexpugnable propensity to stick in the letter and come short of the spirit. What better way, then, would there be than to give men a Bible full of real inspiration, but very imperfect in externals? I see plainly that Paul held this philosophy in regard to God's instruments of communication. He says to the Corinthians, "I was with you in weakness and in fear, and in much trembling; and my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; *that your faith should not stand in the wisdom of men, but in the power of God.*" And again, speaking of the glory of God shining in the heart, which was the burden of his gospel, he says, "We have this treasure in earthen vessels, *that the excellency of the power may be of God and not of us.*" And still again: "Most gladly therefore will I glory in my infirmities, *that the power of Christ may rest upon me.* Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; *for when I am weak, then am I strong.*" Paul's advice about making a Bible evidently would have been, *to stuff it with power, but let it go ragged in externals.* This is exactly what we have in the actual Bible. According to Paul's philosophy, which I assuredly believe is the true one, the very imperfections of the Bible, considered as a mere book, are essential to its perfection as a medium of God's spirit.

EVIL-THINKING—ITS CURE.

BY G. CRAGIN.

WHAT can be more degrading and pernicious, more abusive of God and humanity, more suicidal to one's own peace and self-respect, than evil-thinking? It may be called a weakness, a bad habit, or a chronic disease of the mental faculties, but nothing can be said to extenuate its decidedly bad effects. To think evil gives one an evil eye, which sees evil, and nothing but evil, in indi-

viduals and in society generally. Indeed, to one who habitually thinks evil, the whole universe seems filled with misery; while to another, in precisely the same outward circumstances, the universe is a boundless storehouse of treasures of both wisdom and knowledge. The one who sees evil is looking on the changeable surface of things and at the apparent limitations of good; while the other has his attention primarily on the interior of things, and rejoices in the fact that good is unlimited. The evil-thinker can hardly be other than superficial and therefore unreliable, however profound he may regard himself or be regarded by others; for his attention is upon outward changes which are deceptive.

I have in mind one who followed for a time the vocation of an educator of youth, who became very unpopular on account of his indulgence in evil-thinking. The least opposition to his will or foolish whim, the slightest criticism of his character as a teacher, would so arouse the demon of evil-thinking within him that his friends gradually became alienated from him, and were filled with grief at his unmanly deportment. A profession of religion, instead of improving his character, only aggravated his moral disease; for his religion was purely of a legal sort, and produced neither the softness of heart nor humility of mind which are characteristic of true piety. Moreover, as moral diseases produce physical ones, he became a dyspeptic, and that again produced a morbid attention to dietetics. Thus equipped with a sort of devil's armor, evil-thinking became in a great measure his life-work. For many years he has concentrated his attention on a certain society about which he has thought evil, talked evil, eyed evil, and lied evil, until he has finally arrived at the conclusion that the great object of his existence is to pelt the said society with evil thoughts and evil words. But the case excites pity rather than resentment. Evil-thinking has evidently damaged in a great measure his power of volition. Brooding over imaginary or real evils has become so involuntary with him, that when he would think good evil is present with him. One given to evil-thinking is also an egotist of the chronic kind, and not unfrequently a hypochondriac, to whom all things wear the most sombre hues imaginable.

We turn to a more interesting case—one in which the gospel cure was applied successfully. He thus describes his experience as a subject of evil-thinking and how he gained deliverance from it. "This terrible spirit," he says, "found access to my mind by my first yielding to the temptation to think evil of my own defective character, which was followed by my thinking evil of my friends, who kindly pointed out to me my faults. While exercising a hypercritical judgment of myself, and before I was aware of it, I would be thinking evil of others, accusing them of being the cause of my inharmonious relations to those around me, and, finally, accuse my Creator for allowing so many imperfections in my inherited qualities. During these mad reveries of evil-thinking, as I may well call them, my better nature seemed paralyzed and cold as marble. I became so perfectly isolated and so filled with a sense of

utter loneliness, that I could not have suffered more had I been doomed to solitary confinement in a convict's cell. In a word, evil-thinking created such a hell in me that I carried wherever I went a 'body of sin and death' truly. Finally I became alarmed at my helpless bondage; but what could I do? Resolutions not to think evil would, in the hour of temptation, fail me. Despair of self-help seized me, and in this dire extremity, something (Shall I call it the Spirit of Truth?) said to me, '*Your thoughts are not your own.*' 'What! my thoughts not my own? Then whose are they?' Again the voice whispered, 'Good thoughts are from God, evil thoughts from the wicked one.' A ray of light entered my soul, coming as it were from the cross of Christ; for I heard these words from the crucified one, 'Father, forgive them, for they know not what they do.' Evil-thinking had nailed the Son of God to the cross and put him to death. Yet Christ did not and could not think evil. He could not return evil for evil, because the devil could not make him his medium. I felt then that the Spirit of evil-thinking had received its death-blow in me—consumed by the love God as exhibited in his Son on the cross. I could only exclaim, 'Infinite is the power of love.' Well might Paul say, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, and casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' Again, 'I live, yet not I, but Christ liveth in me.' Christ is proof against evil-thinking. Clearly enough, my thoughts are not my own, but Christ's. Evil-thinking cannot enter where Christ dwells. The confession, 'Christ in me the controller of my thoughts,' had a deeper significance now than ever before. So I prayed for a new conversion just as often as the work of perfecting a vital union with Christ required."

The foregoing is substantially the experience of my friend as he related it; and many know from their own conflicts with the principality of evil-thinking, that he found the true and only remedy, not only for this but for every other evil that the devil has power to inflict on humanity. It is the crucifixion of the ego-life, the putting off of the old life and putting on of the new, that gives perfect victories over evil, such as Christ himself has gained for those who believe on his name.

TALK WITH A SPIRITUALIST.

BY HENRY J. SEYMOUR.

ABOUT fourteen years ago, when most of our silk trade was carried on by retail agents who took their goods from house to house, I found myself, silk-satchel in hand, one Saturday night, in a neighboring city. "Of course, I must hunt up my cousin Simpson and give him a call, for I have not seen him for a number of years," I said to myself; and having learned, by aid of a directory, the street and number of his residence, I proceeded in search of it. Let the reader imagine me engaged in this search, while I give him some account of my cousin Simpson.

He was the son of infidel parents, and curiously enough, I could trace his infidelity back to its importation from France. His family on his mother's

side were noted for their benevolence, wit and literary tastes. An uncle of his belonging to that branch of the family had made the tour of Europe, and had become much enamored of the French, their modes of thinking, and their great writers; and by his lively and fascinating ways had disseminated his infidel sentiments among a large circle of friends, relatives and admirers, including my cousin and his family.

It is a pretty common thing for infidels to reproach religiously disposed people with the accusation of being bound by the influences of tradition and custom, and by the spirit of contagious fanaticism, while they claim for themselves the credit of adopting opinions that are the result of perfect freedom of thought, untrammelled by these cramping influences. My observations in this, as well as many other cases, go to show that infidelity is as much a matter of contagion and educational influence, as Mormonism or any other ism of the day. As a rule, all forms of belief appear to have been introduced into the world at some definite time and place, and their contagion to have been scattered by methods not intrinsically very dissimilar; and infidelity, I think, does not form an exception to this rule. But the case of my cousin differed from that of the veteran infidels in some particulars. His was infidelity of the second generation gone to seed. The old-fashioned, true-blue variety claims that it sticks faithfully to the tenet that it will believe nothing which the five senses do not demonstrate, and that it is impossible for anything more spiritual to exist than those gases of which chemistry takes cognizance. But, alas! for the integrity of that old orthodox creed. A terrible heresy has found its way into the infidel church, and made havoc among the devotees who worshiped at its shrine. Modern Spiritualism has swept like a pestilence through its ranks, and more than decimated the devoted band. My cousin was one of its victims. So long ago as 1843 or thereabouts, I had an opportunity to watch the beginning and progress of Spiritualism in his particular case.

He had previously been much interested in what was regarded by many as the most advanced scientific movements of the day, such as discoveries in phrenology and animal magnetism. The fervor that commonly attends sincere religion seemed to animate him in respect to these subjects. Animal magnetism was a special matter of investigation and interest with him, there being one or two persons in his household who were very impressible subjects of what was called the mesmeric influence. I was quite young at the time, and well do I remember the wide-eyed astonishment with which I used to listen to the wonderful tales of somnambulism and clairvoyance with which he would entertain my father's family on frequent occasions of his visits. But it was not long before these subjects of mesmerism in some instances became what would now be called spiritual mediums. They not only manifested all of the wonder-working phenomena peculiar to clairvoyants, and the weird wisdom claimed by healing mediums, but affirmed that they were in direct communication with the spirits of the departed. These phenomena manifested themselves at my cousin's house some time previous to the outbreak of the knocking dispensation at Rochester.

I made my call on my cousin long after the novelty of these marvels had passed away, and people had had sufficient time to construct their theories and creeds concerning them.

"This way, if you please," said a pleasant voice from an open window on the opposite side of the quiet street up which I was leisurely walking, while looking for the number and name of my cousin Julius Simpson. It was his voice: he had

recognized me first. I was warmly welcomed by him and his wife to his stylish mansion, and they spared no pains to make my visit an agreeable one. During that evening and the next day we had much conversation on topics which were mutually interesting. Of the accounts of marvellous doings in spiritualist circles that my cousin had witnessed or could vouch for, there appeared to be no end. Finally, he remarked that he wondered that there were not something of the kind going on in the Community where I lived, and said, "Do you not have some spiritual manifestations among you?"

"Yes," I replied, "we have a sort of spiritualism, but it is very different from the kind that you are so familiar with."

"In what respect?"

"To tell would perhaps involve some criticism of your own cherished theories."

"That does not matter. Say whatever you choose."

"Well, in the first place, it seems evident to me that the world from which all of these wonders appear to emanate is no better than that in which we live. There are two reasons why this must be so. One is, that (assuming it to be the world of the dead) we know that the lowest and wickedest specimens of human nature are constantly going there from this world, and we also know that as a general rule people are not progressing in the path of improvement when they go there. The other reason is that the news that we hear from that world through mediums in various ways goes to prove the same thing.

"For another thing, it is very clear that if beings do communicate in the way they claim to, they have every conceivable advantage for deceiving us, provided they are disposed to do so. The being who communicates with us may be the friend that he claims to be, or he may be some cheating scalawag that has enough of information to deceive us."

S.—Yes, it is true that there are all grades of morality and wickedness in the other world as well as in this. Communication is often held with Indians and with the most vicious of characters; and sometimes those who wish to communicate appear to have a quarrel over the medium in order to determine which shall communicate first.

Myself.—Taking all these things into the account, we have concluded that we will have nothing to do with this kind of spiritualism; that we will avoid it as we would dram-drinking in low company.

S.—But what view have you of the condition of the invisibles?

M.—We believe that the invisible world is divided into at least two grand compartments, Hades and the Resurrection; and that Hades, or the abode of souls which have not passed the judgment, is, in a spiritual sense, below us; while the Resurrection state, where Christ and those who have passed the judgment dwell, is infinitely above us; and of course it follows that the more intercourse we can hold with this last mentioned sphere the better.

S.—But what is the method of your communication with this world, and what are the results of it?

M.—The first step toward communication with this higher sphere is to become thoroughly convinced of its existence and of its willingness to communicate; and the next is to offer our hearts as mediums of the heavenly spirit there prevailing. We are by these acts brought into rapport with that sphere to such an extent that a certain internal sense is waked up within us which convinces our heart and understanding that we are in actual communication with a superior life, though it is not necessarily attended by such phenomena as command the recognition of others. But where several persons have become mediums in the way that I have described they can hold intelligent communication with one another concern-

ing things that might not be so easily understood by the uninitiated.

S.—I do not see how you can propagate this kind of spiritualism unless you can show some convincing signs that are intelligible to outsiders.

M.—The guidance that we get from the world that we communicate with does not lead us to propagate our spiritualism in a very rapid or ostensible way at present. Its tendency appears to be mostly in another direction.

S.—What is that?

M.—*Personal improvement.* We find, too, that in order to maintain our position as mediums it is necessary to yield the principal direction of our affairs to the spirits with whom we seek to communicate.

S.—But if you do not have any visible way of communicating with this other world, I do not see how you can prove that you have any such communication. How would any outsider know that it is anything different from your own wisdom that controls and guides you in the management of your affairs?

M.—As I said before, it is somewhat difficult to prove to superficial observers the fact of communication with a higher world, as well as the method and nature of that communication. Just so it was difficult to prove that the great masses of ice called glaciers have a gradual and constant motion; but when careful and scientific men brought their attention to bear upon the question they demonstrated that there is a gradual movement of the whole mass. They will now point to the fact that the immense piles of stones at the lower termination of glaciers, called moraines, are carried there by the ice, as one evidence; to the great grooves and scratches made in the rock by loose stones frozen in the ice, as another; and to the fact that stakes set up in a line across the glacier after a while have been found to be out of line, for another. Although the movement of the glacier is enormously powerful, it is so slow as to escape the notice of the transient and superficial observer. Just so this communication that is established between our outer sphere and the highest sphere of the inner world is a matter of world-wide importance, and has been going on through ages and generations. It took the genius of a Kepler and a Galileo to demonstrate the movement of the earth in its orbit. Therefore it is not wonderful that people whose thoughts and aspirations do not usually stretch beyond the sphere of outward, every-day life, fail to realize the existence of this kind of mediumship. Nevertheless, we are not without striking and palpable evidences of it. In cases of revivals, most miraculous and manifest changes of character have been wrought very rapidly. Strong and willful men have suddenly ceased their wicked ways and become soft-hearted and loving. No one in observing them could deny that a most wonderful change had taken place in them.

S.—Yes; but they seem as a general thing to be subject to a relapse.

M.—Very true; and there is a good reason for it. Their circumstances will not permit them to conform to the conditions necessary for maintaining their position as mediums of the higher spiritual sphere. Modern spiritualists find it necessary for several persons to come together and form what is called a "circle," in order to secure the most marked manifestations. The same principle holds good in regard to these higher communications. It is not wonderful that communication ceases, and old habits reassert their power, when people go back to the isolated habits and occupations amid which their characters were generated and molded. Now the leading motive which has induced us to adopt the Communistic form of society is that we may remove these obstacles to a free and perfect flow of this heavenly communication; that we

may live continually in a kind of spiritual circle, so that whether waking or sleeping, eating, playing or working, we may present the best possible conditions for free intercourse with the heavens.

S.—What is the best evidence you have within your own circle of heavenly mediumship?

M.—*The fact of our unity.* We find that we are able to come to an agreement in respect to all important matters, at the same time that perfect freedom of opinion and its expression is allowed. This manifestation of spiritual power may not appear so wonderful as many others that might be conceived of; but if you will examine it a moment you will perceive that it is a very rare attainment, and at the same time a very necessary and useful one. If you will but observe closely you will see that it is this power of working together with a certain degree of unity of purpose which constitutes the world's civilization and raises particular nations above the weak and isolated condition of savage life. Where that unity is perfected in a company of people they have the very core and essence of civilization; and every other blessing will necessarily attend them in due time. While we, of course, permit other people to account for the fact of our unity in whatever way they choose, we are free to declare our belief that it is the result of communication and guidance from a certain compact body of beings who dwell in the higher spiritual sphere, and who have studied the art of united action in all things for thousands of years, and are capable of making glorious harmony with one another in whatever they do. Their communications are not designed to excite astonishment by their strangeness, but to stimulate to wise, united and harmonious action.

I had much more talk in the same vein concerning our peculiar spiritualism, and when I left my friend he wished me to send him some of our writings that treat of it. I could not but admire the providence that through the agency of spiritualism had in this instance shattered one of the strongest strongholds of infidelity.

WHAT SHALL WE READ?

THIS is a question almost as important nowadays as, With whom shall we associate? In answering the last question we have for our guide the accumulated wisdom of ages, embodied in such maxims as—"Evil communications corrupt good manners;" "A man is known by the company he keeps;" and in the fable of the poor dog who got into trouble and was beaten because he was found associating with bad dogs, etc. Then of ourselves we are not slow to perceive that frequently the society of the good, the intelligent and the refined, improves the mind and polishes the manners. We augur well for the future of any young person whom we see aspiring to the companionship of those wiser and better than himself. We anticipate for him steady improvement in thought and experience, and count upon a real reconstruction of character as the result. On the other hand, we are sure that if a young person chooses for his society chiefly those below him in refinement and intelligence he will soon sink to the level of his companions. He will lose the delicate sensibilities he once had and acquire the habits of thought and feeling of his coarse associates.

Now why can we not apply the same practical wisdom and discrimination in selecting the books and papers we read that we do in choosing our living associates? We have not here, as in the former case, the hoarded wisdom of the ancients to aid us in our selection—for even Solomon with his vast experience could not have dreamed of the floods of books and newspapers that afflict these modern days. Printing, which has brought us the

Bible and multiplied its copies by millions every year, has also developed this "new evil under the sun," unknown we believe till these latter days. That it is an evil if suffered to flow in upon us without restraint or discrimination, we fully believe. A book or newspaper taken as a daily solace and companion comes nearer to us in some sense than a living associate can. It can say its say; introduce a sly sneer at religion, or an artful apology for unbelief—it may be vulgar, profane, or cynical—and you can neither rebuke nor silence it. As a reader, you are simply a receptacle to receive its contents whether good or bad. It is this enforced receptivity which makes it so important that we should use discrimination as to what books and papers we read. If as readers we are mere receivers, let us at least choose carefully and fastidiously what books we will admit to our company.

C. A. M.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, APRIL 1, 1872.

Looking over the *World* of March 24th we were startled with the statement: "Of the 50,000 illegitimate children born annually in the United Kingdom, 30,000 perish before the end of the first twelve months!" "Slaughter of the innocents!" it is called; and the "slaughter" is so great that the House of Commons has set itself to devise a remedy. We read on, and learned that an "Infant Life Protection Bill" is likely to be passed, which, though not making "baby-farming" a punishable offense, will place it under some control, and so reduce the excess of infant mortality. Hoping to find more agreeable reading, we turned to another page, and were rewarded for our pains with—"Startling Statistics—Physical Degeneracy of the People of the World—Only Three Children Born now to Eight in Revolutionary Times—Could the Race Sustain Itself in the United States without Immigration?" In the article we found such hard facts as these:

The excessive mortality among children suggests that they are either born with exceedingly feeble constitutions, or that there is something radically wrong in the present mode of rearing them. Of the 393,606 deaths recorded as occurring in the United States for the year ending June 1, 1860, 168,852, (nearly one-half of the whole mortality) as recorded, died under five years of age; and nearly one-fourth of the whole number of deaths occurred under one year of age. In Boston, in 1870, the deaths of children under five years of age reached 43 per cent. of the whole mortality. A writer in the *Boston Medical and Surgical Journal* for August, 1871, gives the following percentage of deaths of children under one year of age to the whole number of deaths in the following cities:

Baltimore . . .	28.90	New York . . .	20.42
Boston . . .	27.00	Philadelphia . .	24.85
Brooklyn . . .	25.25	Richmond . . .	25.50
San Francisco . .	21.81	Washington City .	28.30

But hard as are these facts we have to accept the almost harder facts that the 50,000 illegimates of Great Britain were begotten, with perhaps very few exceptions, contrary to the wish of both parents, and that the great majority of children who live as well as those who die early, the world over, are brought into existence without design, and are the result of combinations formed without reference to the good of the offspring! This cannot last; the truth that human propagation should be placed under certain restrictions, and guided by wisdom higher than that of the skillful breeders of cattle, has taken root in the minds of the world's thought-leaders, and is certain to grow until it commands universal recognition. Then the birth of undesired and ill-conditioned children and the

"slaughter of the innocents" may cease; sooner they cannot.

The Community are at work on this great subject, and hope to have at some future time much more interesting statistics to give than those above cited from the *World*. We may perhaps now be excused for mentioning (in the spirit of gratitude rather than of boasting) that we have lost of our flock of little ones within the last ten years but one under the age of five years. The *World* says the general "excessive mortality among children suggests that they are either born with exceedingly feeble constitutions, or that there is something wrong in the present mode of rearing them." Those who reason thus may conclude from our statement that Community children are born with especially strong constitutions or that we have an improved mode of rearing them. Perhaps both conclusions are correct.

The Rev. Mr. Cudworth, Chaplain of the Massachusetts House of Representatives, if not witty himself has certainly been the occasion of wit in others. Many a mirth-provoking paragraph of the last week has been indebted to him for pith and point. It seems that the good man is a zealous advocate of woman suffrage, and upon a certain occasion took such advantage of the time allotted him for invoking heaven's blessing upon the Solons of the Old Bay State, to declaim in favor of his pet political scheme, that as soon as he had said "Amen," a member arose to a question of order, and the Chaplain's discourse was freely commented upon, and finally ruled "out of order." The course of the Massachusetts Representatives seems justifiable, as they only contracted for prayers; but what a precedent have they established! If men are to be no longer allowed the privilege of addressing all their hearers when they pray, and are to be limited in choice of subjects, prayers will soon be as short and unrhethorical as those found in the Bible!

The great public benefits of the Signal Service System are daily becoming more apparent. Owing to the unwearied vigilance of its officers, many disasters on sea and land have been prevented. As the system is extended and more completely developed, the public good accruing will doubtless be much increased. From a recent discussion of the Signal Service System in the House of Representatives, as reported in the *Globe*, we condense the following items given by several members as testimony to the benefits of the System.

A member from California said that a citizen of his county recently saved cattle from destruction valued at \$30,000, by acting in accordance with the predictions of the weather report.

Mr. Dawes of Massachusetts said: "After this system was established there lay one night in the harbor of Milwaukee twenty sloops loaded with wheat, each of them carrying a cargo worth about \$50,000, and all of them intending to go to sea that night. The captain of one of the sloops read the report of the Signal Office, and, struck by it, called the other captains, and the twenty concluded to stay in port that night. A steamer went to sea, and was wrecked, and all the lives on board were lost."

Mr. Sargent, of California, said:

I wish to say, Mr. Chairman, that in the beginning of this winter I observed a remarkable evidence of the accuracy and value of the observations and reports of this Signal Service. At that time I was in the State of California. One day, as I was traveling on the railway between Sacramento and my own home, some seventy-five miles distant, on passing one of the stations it was reported in the cars that the Signal Office at Washington had sent word that a great storm was to visit our State—a great storm of wind and rain. For months before, indeed since the previous

spring, we had had no rain of any amount whatever. It was a clear, bright, sunshiny day, and the remark went from passenger to passenger that it was impossible, that the prediction must be a hoax, and that at any rate it would not be realized. That night I went by stage from the railroad station to my own home. It was a bright, moonlight night. It was a matter of conversation among us outside passengers on the stage about this strange prediction of the weather office, and every one believed that it would be impossible that it should then be fulfilled. But before daylight next morning the storm burst upon us, and then happened the incident related by my colleague, where, warned by the predictions of the War Department, the cattle were driven from the lowlands, which in eight hours were under water, and word was telegraphed to the different offices along the line of the railroad, and all exposed property was placed under shelter; and I have no doubt that the saving in money to my State amounted to hundreds of thousands of dollars.

COMMUNITY JOURNAL.

ONEIDA.

Tuesday, March 26.—The first fall of sugar-snow.

—The malleable Iron Works of Messrs. Stuart & Shattuck, Westmoreland, N. Y., were burned lately, and with them some \$250 worth of valuable patterns belonging to the O. C. Trap-Shop. A part of our patterns was saved however; but some items of the trap-work will have to be delayed until new patterns can be made.

—The long trestle-work of the Midland, which leads across from one side of our valley to the other, took fire a few days ago, and, but for the timely exertions of neighbor Rawson and a company of our own men, would have burned to the ground, as everything was quite dry and favorable. The station-master telegraphing to the superintendent of the road, a repair-train came on, and repairs temporary were made without delaying any of the regular trains.

—Our last entertainment was a sort of "picked up dinner." The babies made a grotesque show on the stage, and after that they had a "Christmas Tree," if such a thing can be in March. Then we had some music. At last a platform-scale was brought on the stage, and we had fun in weighing ourselves. Mr. Reynolds is our heaviest weight now—220 pounds.

—The reports from the Storm Signal Office at Washington are read daily in our evening meetings, and afford us a good deal of interest. Some one says that science has become prophetic. The weather man at Washington makes us think of the astronomer in the story of "Rasselas," who fancied that he was responsible for the movements of the sun and for all the changes of weather.

—Besides being short of water at the Willow-Place Works, we have had trouble with a leaking boiler, which, however, has just been sent back to its makers, and another returned in its place. These drawbacks have reduced the productiveness of our shop a little, but that is all over now. The silk-works at Willow-Place are making two qualities of black ribbon—numbers 4, 5, 7, 9, 12, 16, 20, 30 and 40 respectively—put up in twelve-yard pieces, on blocks having the O. C. trade-mark. Two widths of silk-belt—1 1/2 and 1 3/4 inch—put up in six, twelve, and eighteen-yard cuts, according to demand. Of machine-twist we are making ten sizes of black and as many of white. The latter is put up in boxes containing nine ounces of silk on twelve spools. The black is spooled so as to give ten or twelve ounces to the box of twelve large spools as may be called for. Besides the large, or ounce spools, we put up what are called 50-yd., 100-yd., and quarter-ounce spool-silks. Also sixty-two shades of colored silks put up on 50 and 100-yd. spools, twelve to the box. In ad-

dition to these silks, we are making black sewing-silk for the tailor's use; also a full assortment of colored skein-silk for the same trade.

Saturday, 30.—Although there is more snow than bare ground in sight, we can at last venture to speak of spring. Robins, blue-birds, and cawing crows were heard together this morning for the first time. Spring has lingered. On the 19th of last March we gathered wild flowers. The propagating-house, which was warmed up two or three weeks ago, shows lettuce, tomatoes, cabbage-plants and the like. These and the young lambs at the barns have been about the only signs that spring is coming. When we shall sow peas, and gather the first anemone, does not yet appear.

—The last year will ever be remembered in the history of the Community as dating a new departure in practical and voluntary economy. In the first years of our existence as a Community, economy was more or less "a virtue of necessity." The means of the O. C. were limited, and there was a period of pretty sharp "struggle for existence," when the members lived very much like soldiers—contented with the shelter of log-houses and rough shanties, plain diet, spare wardrobes, etc. We carried contentment into this provisional condition of things, and enjoyed a certain romance and poetry of life that accompanies the pioneer and backwoodsman; and yet we had a bright eye for the future, for the realization of an ideal Community home that should equal if not surpass all that Fourier prophesied of the future. Our ideal proved to be no illusion of the imagination: step by step we approached the realization of it, and gradually surrounded ourselves with the comforts and even luxuries that are the proper fruit of combined effort and unitary homes. But if in our transition experience we had learned pretty thoroughly how to "suffer need," it was still before us to learn "how to abound;" and this last part of the lesson was more difficult apparently than the first. With thriving businesses and the smiles of fortune upon us, it was almost inevitable that personal wants should increase and expand, and that we should imperceptibly fall into habits of luxury and even extravagance. Our temptation was not so much in respect to our diet, for we held the principle firmly, that our table should not lack a generous bill of fare; and the passion of alimentiveness seemed to be in civilized conformity with this principle. Our great weakness and besetment seemed to be in respect to *dress*, and right here, it is presumed, is where the great worldly principality of fashion pressed hardest upon us. In the beginning of the last year, the reaction came, and those who were foremost in bringing on the reaction proclaimed their resolution to get no new clothes of any description—boots and shoes excepted—for one year! The reaction spread through the whole Community, and the resolution of a few became by acclamation the resolution of the many, and the tailor was dismissed from the shop, and appropriated to the business of active production. And this resolution, which reduced the expenses of the Community at least eight thousand dollars, occasioned no remarkable "seediness" or loss of self respect on the part of the members: but they went through the year, with the extra *patching* and *darning*, which was cheerfully done by the mothers, with respectable "every-day clothes" and a "best suit" in reserve when occasion should require.

The moral effect of the self-denial was excellent, worth vastly more than the pecuniary saving, for it had the effect to purge the whole life, and raise the Community up into the consciousness of renewed continence and chastity.

REMARKS AT CRITICISMS.

N.—I do not complain of people because they

think too much of love, but because they do not think enough of it. Those who do not recognize God are tempted to think of life itself as a kind of amusement, and of love as a part of that amusement. To them, there is nothing serious, no eternity, no responsibility to God; and of course life is only a joke and love a part of the joke. The licentious will not be condemned for thinking too much of love, but for thinking too little of it. The same is true of the novelists. Both classes disconnect it from religion on one hand, and from propagation on the other, and treat it as a thing by itself. I think of love as a mediating element between us and God on the one side, and between us and all posterity—all humanity—on the other. Instead of being a matter of present pleasure and amusement, it is connected with the greatest interests of this world and of the invisible world. We cannot attach too great importance to it and cannot study it too much. It is more important than anything that can be found in mathematics, or in any of the physical sciences.

It seems to me that the Community is passing through new experience on the subject of love. We are learning to connect it more with the great subject of propagation. With the novelists love comes to an end as soon as it approaches propagation; but really the most complicated interest of love is only reached when we begin to combine it with propagation. Neither do the novelists recognize connection between love of the sexes and love of God; and yet this is the most important of all. Love thus studied in its connections is certainly the most important subject in the universe. Some one has said, "An undevout astronomer is mad." I should think it would be comparatively easy for one to be an astronomer and not believe in God; but to be a lover—to go into the mysteries of the heart—and not get into the depths of the spiritual world, it seems to me would be impossible.

N.—I am afraid to have my heart set on a child; I feel that it would be dangerous for me. The only safe way is not to be careful about anything we love or anything we want; at least, not be so careful as to prevent us from feeling that everything belongs to God, and that he alone can secure to us what we need. Do not be anxious about your children. Be anxious for more trust in God. If a child is sick, it is not carefulness that will save it, but trust in God. I suppose that it is next to impossible for parents to keep their own affections in subjection and rightly manage their children without some outside interference. In ordinary circumstances it is so arranged that soon after one child is born the attention of the parents is turned toward another. That is not the case here in the Community, and hence the necessity that parents should give up their children to the care of others. It is an excellent thing for every child, in the course of its first year, to become attached to several women.

CANNED STRAWBERRIES.

IT is to be regretted for several reasons that canned strawberries have come into rather bad repute in many places. One reason is that the strawberry is very easily raised, and when properly managed is a never failing and profitable crop. Another is, in the culture and harvesting of strawberries all classes—men, women and children—can engage, and thus is afforded a season of profitable employment to poor people. Also but for the poor reputation of the canned fruit, a much larger area of strawberries would be cultivated in order to supply the home demand for canning purposes.

Then too, it is to be regretted, for the reason that the strawberry as a canned fruit is certainly deserving of a better reputation; and there are

those who are quite certain that canned strawberries have fallen into temporary disgrace mainly on account of the bad handling and bad management of the fruit in the process of canning. It cannot reasonably be expected that so delicate a fruit as the strawberry after being transported hundreds of miles perhaps, and then allowed to stand until it has lost most of its fine flavor, and is far on the way to decay, would be likely to gain a very noted reputation, or compare with strawberries packed fresh from the vines, and by those skilled in the business.

There are now so many kinds of fruit preserved that each may take his choice; but if I were to be confined in my choice to a single variety, I should say, Give me Wilson's Albany Seedling strawberry, put up in glass cans by those who know how to do it rightly; and I am happy to say that I am by no means alone in this choice. There are many others who have had the pleasure of tasting the strawberry in its best state of preservation, who are equally enthusiastic in its praise; and I expect the number will rapidly increase as people find out, as they surely will, the difference between a good and a poor article.

H. T.

"GRAY HAIR."

ONE of the contributors to a late ONEIDA CIRCULAR speaks of the prevailing fashion of gray hair. During a recent visit to N— my attention was attracted by the number of gray-haired persons that I met, especially ladies. Some whose hair showed no trace of age when I formerly knew them were now so gray I scarcely recognized them; and they seemed to take no pains to conceal it, but on the contrary to display it, for many wore it curled and puffed.

One lady told me that she passed a familiar friend on the street several times before actually recognizing her; when one day it suddenly occurred to the lady that it was her friend, and that it was because her hair had become very gray that she had not recognized her before. She went to her, and anxiously inquired what had caused her hair to grow gray so suddenly. "O!" she said, "I had dyed my hair for ten years, but finally came to the conclusion that it was the cause of my frequent headaches, and I gave it up." If gray hair had not been the fashion she probably would never have had courage to give up hair-dyeing, even though it did cause her suffering.

It is encouraging to see women progressing toward good common sense; but still I see a better way than following the fashion of the world, and I cannot withhold this tribute from my heart: Thanks to Communism, that gives woman courage and strength of heart to follow that which is right and healthful, independent of fashion.

C. A. M'C.

W. C., Monday, March, 25, 1872.

ARMS AKIMBO!

HOW naturally does the "Bridget" of every household, while pausing for the moment from her arduous scrubbing, firmly plant her sudsy hands about her aching sides or hips! One would not for an instant find fault with her, or cry out against the old man who in a similar way favors his bending back. With the former it is quite in keeping with the work over which she leans, and our respect for age excuses the latter. We would not that the girl who is not above soiling her hands with hard, wholesome work should take with her to the kitchen her drawing-room manners. It is only when this is reversed, and she carelessly assumes attitudes inexcusably ungraceful in the parlor and other places, that we would remonstrate.

Surprising F., walking among the flowers with hands thoughtlessly disposed about her sides or back, one might feel inclined to pity her for having

thus unseasonably come to the frailties of age, or regret that she should be so afflicted with pains in the sides; but such pity and regret would be found inconsistent with the freshness of youth and bloom of health which her countenance bespeaks for her. Who enjoys being thus misled, or likes to see girls at eighteen assume the attitudes becoming to their grandmothers at eighty?

It is not among girls alone, though, that this posture is observable. Stalwart, broad-chested Z., is now in the group of men gathered yonder, happy in his favorite position. He stands with coat ludicrously fastened back by arms akimboed, to all appearances supporting a feeble, backboneless frame, instead of the substantial generous, form which is unmistakably his. A smile will start in spite of your gravity, if you but behold him. There are others who sometimes stand as if about to make a plunge into the solution of some vexed question, having first put themselves in this same uncomely attitude. Still the habit is neither so universal, so inveterate, nor so offensive, as to call for anything but a mild, good-natured assault, which is here intended. With only a trifle more thought on the part of the good people who are given to it, its correction must be inevitable. * *

A SWISS LANDSCAPE.

ONE of the scenes which travelers unite in pronouncing unsurpassed is that of the Lake of Geneva in Switzerland, from the heights of Jorat, a few miles northeast of Lausanne. To one who views this landscape for the first time, it seems like a great painting, with the colors yet fresh, so clear is the air, and so bright the tints of land and water.

Directly before the eye, and spread out like a map, is the Lake of Geneva, visible for two-thirds its length. The celestial blue of this lake cannot be adequately described without seeming exaggeration, to those accustomed to the sober hue of our American waters. One who sees it in paintings naturally attributes the unusually rich coloring given it, in great part to the imagination of the artist; but no one who looks upon the reality can deny that it surpasses all its counterfeits.

Between the observer and the Lake lie almost unbroken masses of vineyards, dotted with here and there a hamlet, at the foot of which, and near the water, is the old town of Lausanne, with its towers and quaint gables, while farther to the left is the city of Vevay, and barely visible in the distance are the white battlements of Chillon.

Across the Lake are the sunny slopes of the Côte d'Or, green with vines, whence come choicest wines, while beyond, and forming an incomparable background, are the snowy Alpine peaks clustering around Mont Blanc, like liege subjects about their sovereign. This is the spot where such lines as these suggest themselves:

Mont Blanc is a Monarch of Mountains;
They crowned him long ago, &c.:

the superiority of the "Monarch" being more apparent at this distance than when nearer at hand.

Far to the east is the Rhone valley, seeming but a slit cut in the mountain range, though in reality eight or ten miles in width, while standing sentinel at its mouth is the huge Dent du Midi, with its crown of perpetual snow, rising ten thousand feet in an almost perpendicular front above the water at its base. Z. X.

Wallingford Community.

At his recent inauguration as Rector of the University of Edinburgh, Sir Wm. Stirling-Maxwell is reported to have made the following pertinent observations on the medical education of women—"He was in favor of teaching women everything that they desire

to learn, and for opening to them the doors of the highest oral instruction as wide as the doors of book-learning. As to medical education, he said that so long as women would minister to their sick children and husbands, he must hear some argument more convincing than he had yet heard why they were to be debarred from learning the scientific grounds of the art of which they were so often the empirical practitioners, or the docile and intelligent instruments."

THE LARK.

BY CHARLES ELLIS.

THE song of the Lark, so famed in verse, is among the most cheering memories I retain of my youthful days in England. The Lark is certainly one of nature's gifts, and its singular manner of flight and heart-stirring song could hardly fail to make it a universal favorite. Of the few birds that sing on the wing none can begin to compare notes with this modestly clad musician.

Glancing back over a space of many years, I can see again the Lark running, not hopping, about his chosen mate, twittering and putting in tune his laryngeal instrument. Soon he flutters up, up, in a nearly perpendicular direction, his song growing louder and fuller as he ascends, until the volume of sound seems wonderful for one little throat to produce. Still upward he goes until he appears like a gnat or is out of sight altogether; but he is not out of hearing, for his clear, ringing notes are still distinctly heard. At length his song is done, and he drops like a ball. Then he spreads his wings, warbles for a moment, takes an observation perhaps, and if all is right, he gracefully alights beside his faithful and grateful mate. If no family duties are pressing, he begins to pick about on the ground as though he had never thought of doing anything else. He quite disdains to take a lounge after his arduous performances, but is, instead, soon recruited and ready for another ascent. Thus he continues to shower down his joyous notes, while "on trembling pinions" soaring, from early spring till autumn.

Though the Lark is very diligent in helping his mate to find a sheltered nook under a tuft of grass, and to build the nest of hay lined with the softest grasses, for her four or five gray, speckled eggs, he never forgets his higher duty of cheering all heaven with his song.

Our American friend, the Bobolink, is more like the lark in many respects than any bird I have seen. He sings on the wing, and is very merry; but is soon wearied and quickly ends his song so finely begun. Could we but persuade him to put on a more modest apparel and continue his pinioned song ten or fifteen times as long as he does, we might get some idea of the Lark, which is one of the essential beauties of a fine spring morning in England.

WOODPECKER'S WORK.

WE have often heard the tapping of the Woodpecker, and noticed on forest and fruit trees his work. The patience and perseverance which he sometimes manifests in the pursuit of insects are surprising, and well illustrated in the piece of wood before us—a piece of green, tough, yellow-oak—body-wood—and counting seventeen annual rings. The place at which the Woodpecker worked is about four feet from the ground. The longest diameter of the piece is three and one-eighth inches; the shortest two and five-eighths inches; with a circumference exceeding nine inches by measure. There are two holes made by the Woodpecker nearly at right angles to each other; the center of one being almost one and one-half inches higher than the center of the other. The first or lower hole penetrates with the longest diameter through the hard wood a distance of one and one-

half inches, meeting a track made by a borer running lengthwise of the tree a little one side of the heart. The surface-opening of this hole measures in the direction of the tree one inch, and horizontally five-eighths of an inch. The second or upper hole pierces the wood in the direction of the shortest diameter one and three-fourths inches, stopping at the borer's path as did the first, and having a perpendicular opening at the surface of one and one-fourth inches, and a horizontal opening of three-fourths of an inch.

One very remarkable feature is the entire absence of any visible sign, for a long distance below and above the holes, to indicate the presence or work of the borer, or even that the tree had ever been attacked, showing the keen instinct by which the Woodpecker is guided in his search for food. It is not an uncommon thing to see the work of this bird on dead trees and wood, and frequently in the bark of live trees; but cases in which the wood of our hardest forest-trees is pierced to any considerable depth are rare. F. A. M.

Wallingford Community, Conn.

HOT-SPRINGS IN THE ROCKY MOUNTAINS.

SIXTY miles north of Fremont's Peak on the 44th parallel of latitude, near that portion of the Rocky Mountains known as the Three Tetons, lies that wonderful depression called the Yellowstone Basin. Considered as the vast crater of an extinct volcano still giving evidence of internal fires, "once so active but now gradually dying out," the whole region has been justly called a wonderland, rivaling, if not exceeding in points of interest, the famous Yosemite valley of California. It is here that the rapid Yellowstone starts on its thousand-mile journey through the clefts and cañons of the Rocky Mountains, to join the distant Missouri on the plains of northeastern Montana. The first attempt to explore this remarkable basin was made by a party of U. S. Engineers in 1859 and '60, but failed on account of the extraordinary difficulties encountered in attempting a passage over the Wind River Mountains from the south. The rapid settlement of Montana has now rendered it an easy matter to explore this strange region, and several expeditions have visited the basin and given glowing accounts of the wonderful scenery. The February and March numbers of *Silliman's Journal* contain articles by F. V. Hayden, Chief of the U. S. Geological Survey, who visited and carefully examined in 1871 the whole region known as the Yellowstone Basin. We copy from both articles, beginning with an account of the hot-springs several miles below Yellowstone Lake:

The two groups which I will notice next are called the Sulphur and Mud Springs. The largest group is found on the east side of the Yellowstone, at Crater Hills, eight miles below the Lake. This district covers an area of about a half a mile square, and is sometimes called the "Seven Hills," from the fact that there are here several mounds of siliceous deposits from extinct springs, varying in height from 50 to 150 feet. The old craters of dead and dying springs, and the immense quantity of the siliceous deposits, show that the present active springs represent only the last stages of what must have been at some period in the past a magnificent group. Even those which now remain excite intense astonishment. All around the base and high up on the sides of the hill are numbers of vents from which steam is constantly issuing, and around the edges and inside orifices a layer of sulphur of the most brilliant yellow color has been precipitated. On the west side one of these jets produces a sound like that of a locomotive, which can be heard for a long distance. The surface is fairly riddled with little steam vents, and the crust sends forth a hollow sound beneath the tread; and on removing this shelly covering at any point, hot vapors come forth, while its under surface is encrusted with the most beautiful crystals of sulphur.

The springs at this point are either boiling, mud,

or quiet springs. The principal boiling spring is near the base of the hills, and is in a constant state of violent ebullition, sending up a column of water two to four feet. It has a basin about 15 feet in diameter, and gives forth such a column of steam that I could not approach it except upon the windward side. The rim of the spring is a marvel of beauty. It is composed of silica, but scalloped and covered over with the most delicate bead-work, and upon the pure white silica is deposited a thin layer of sulphur of the most delicate cream color. One large quiet turbid spring had a basin of 30 by 50 feet, and a temperature of 163°.

But perhaps the most interesting objects here are the mud springs, which are of every size, from an inch in diameter to twenty feet. One of the largest has a basin of about 20 feet in diameter, and is filled with fine light-brown mud, which is in a constant state of agitation, the surface covered all over with puffs like hasty pudding. Others send forth a thud-like noise every second, with an impulse at longer intervals that throws the mud up several feet. The water in the vicinity, as well as the mud, seems to be thoroughly impregnated with alum; a small stream that flows from this group of springs is called Alum Creek. In the valley of this stream are hundreds of little mud or turbid water vents, which keep up a simmering noise, showing the nature of the earth beneath the crust. Several of our party broke through the thin covering, and were severely scalded by the hot mud.

Two miles above, on the same side of the Yellowstone, is another group of springs, which, like those just noticed, are boiling, turbid, placid or mud springs. Besides, there are the geysers, to which I will just allude. One of these is a true intermittent spring, and throws up a column of water ten feet in diameter, for fifteen to thirty feet. The crater becomes filled with boiling water; suddenly immense columns of steam shoot up with a rumbling noise, the water overflows the basin, and then a column of water is thrown up for the space of ten or fifteen minutes, when it quiets down, and the basin is nearly empty. This operation was performed eight times in twenty-six hours. Upon the side of the hill bordering the river is one of the most terrific mud chaldrons we saw during the trip. A large column of steam is constantly ascending, 500 feet or more, from a deep funnel-shaped basin, 25 feet in diameter; when the wind carries away the steam for a moment, the thin black mud may be seen about 20 feet below the rim in the most violent state of agitation, with a noise like distant thunder. The ground as well as the trees for a horizontal distance of 200 feet around were covered with the mud which had been ejected at some of its periodical outbursts. It would require a volume to describe these springs in detail.

The term Yellowstone Basin is sometimes applied to the entire valley; but the basin proper comprises only that portion enclosed within the remarkable ranges of mountains, which give origin to the waters of the Yellowstone, south of Mount Washburn and the Grand Cañon. The range, of which Mount Washburn is a conspicuous peak, seems to form the north wall or rim, extending nearly east and west across the Yellowstone, and it is through this portion of the rim that the river has cut its channel, forming the remarkable falls and the still more wonderful cañon. This basin is about forty miles in length from north to south, and on an average thirty miles in width from east to west. From the summit of Mount Washburn a bird's-eye view of the entire basin may be obtained, with the mountains surrounding it on every side, without any apparent break in the rim.

This basin has been called, by some travelers, the vast crater of an ancient volcano. It is probable that during the Pliocene period, the entire country drained by the sources of the Yellowstone and the Columbia was the scene of as extensive volcanic activity as that of any portion of the globe.

It might be called one vast crater made up of thousands of smaller rents and fissures, out of which the fluid interior of the earth, fragments of rocks and volcanic dust, have been erupted in unlimited quantities. Hundreds of the nuclei or cones of these volcanic vents are now remaining, some of them rising to a height of ten thousand to eleven thousand feet above the sea. Mounts Doane, Langford, Stevenson, and more than a hundred other peaks, may be seen from any high point on either side of the basin, each of which was once a center of eruption. Indeed the hot springs and geysers of this region are only the closing stages of that wonderful period of volcanic action, which began in Tertiary times. In other words, they are

the escape-pipes or vents for those internal fires which were once so active, but are now gradually dying out. The evidence is clear that, ever since the cessation of the more powerful volcanic action, these springs have been the escape-pipes, and have been declining to the present time, and will continue to do so until they entirely cease.

Even at the present time there are connected with these manifestations of internal heat, earthquake phenomena, which are well worthy attention. While we were encamped on the northeast side of the lake, near Steamboat Point, on the night of the 20th of July, we experienced several severe shocks of an earthquake, and these were felt by two other parties, fifteen to twenty-five miles distant, on different sides of the lake. We were informed by mountain men, that earthquake shocks are not uncommon, and are, at some seasons of the year, very severe; and this fact is given by the Indians as the reason why they seldom or never visit this portion of the country. I have no doubt that if this region should ever be settled and careful observations made, it would be found that earthquake shocks are of very common occurrence.

The lake itself is about twenty-two miles long, and averages ten or fifteen miles in width. Our soundings show it to have an unusual average depth, though the greatest depth which we were able to find, after a careful series of observations, was about three hundred feet. It is fed by the snows that fall upon the lofty ranges of mountains that surround it on every side. It is the most beautiful sheet of water I have ever seen in the West. The clear green shading, with the deep ultramarine hue of the waters, adds not a little to the effect of the scene. The lake has, at all seasons, nearly the temperature of cold spring water. Its height above the sea level is about 7,427 feet. We were able to discover but one species of fish, a trout weighing from one to three pounds each. They are very abundant; but five out of six of them were infested with a singular parasitic worm, which is found in the abdominal cavity, or interwoven in the muscular portions in sacs or cysts, or sometimes in the gills. Dr. Leidy has described these worms under the name of *Dibothrium cordiceps*. It is possible that this diseased condition of the fish is caused by the proximity of the hot springs, which are abundant all around the shore of the lake and sometimes extend far out into the waters.

THE VALLEY ROUTE TO THE PACIFIC—THE SNOW PROBLEM.

The four principal routes that have been surveyed to the Pacific have the following mean elevation above the sea level: 1. The extreme southern or Texas Pacific route, skirting the border of Mexico has an average altitude of 2300 feet; 2. The 35th parallel route, 3600; 3. The middle route, extending 1771 miles from Omaha to Sacramento, about 5000 feet; 4. The northern route, from Lake Superior and St. Paul to Puget Sound, 1080 feet.

The middle route (now occupied by the Union and Central Pacific Road) scales four principal summits, having the following elevations: 6169 feet, 7042 feet, 7463 feet, 8235 feet. The northern route has on its main line but one principal summit, and that has an altitude not much exceeding 5000 feet. Nine hundred continuous miles on the middle route have a greater average elevation than the highest summit on the northern, and 450 continuous miles on the former line are 1000 feet above the highest point on the latter.

The remarkably low altitude of the northern line fully entitles it to the designation it has received of the Valley Route to the Pacific. From Lake Superior for a distance of 800 miles on this line the country is a vast plain, partly timbered but mainly prairie, gradually rising from 1100 feet elevation above the sea near Lake Superior, to 3000 feet near the Rocky Mountains. This plain has a varied surface, and in its depressions flow the navigable waters of the Mississippi, the Red, the Upper Missouri and the Yellowstone and their many tributaries.

Crossing at right angles the valleys of the Mississippi and the Red River of the North, the Northern route traverses the rolling prairies of Dakota to the broad and fertile valleys of the Missouri and Yellowstone. The latter it follows nearly the entire length of Montana to the foot of the mountains. Ascending the eastern slope by an almost imperceptible grade, and surmounting "the divide" by a pass so remarkable that it almost constitutes a gateway through the mountains, the

Northern line enters the valley of a branch of the Columbia and follows that noble river to tide-water on the Pacific. The leading advantages resulting to the Northern Pacific Railroad from the low altitude of the valley route along which it is building, are: 1. A mild climate and a sheltered position. 2. Exemption from deep and drifting snows, and hence, with ordinary precautions, entire freedom from winter obstructions. 3. A productive and verdure-covered country flanking the road, resulting in rapid settlement, a large tributary population and a profitable local traffic. 4. An abundance of good water. 5. A saving of many millions in cost of construction with a proportionate reduction of interest burden. 6. A succession of natural and easy grades which will greatly reduce the cost of operating the road, and enable the same motive power to accomplish far greater results, both in speed and traffic, than are possible on an elevated or mountain route.

The experience of the past winter, the severest since our Territories were settled, and not likely to be repeated for many years, has thoroughly justified the claim that the Northern Pacific Road, when completed, will not be at any time obstructed by snow. Authentic reports, official, unofficial and incidental, from surveyors, engineers, United States military and signal officers, and settlers, representing all important sections of the route, agree that during the past hard winter, there has not been a time when, with the precautions usually taken on roads in Northern States, Northern Pacific trains could not have made regular trips. The statement of Chief Engineer Roberts, is conclusive on this point. He says:

"When it is remembered that the obstructions on the Union Pacific have been virtually confined to a section of 180 miles, every part of which is at least 1000 feet higher than the highest summit on the Northern route, and most of which is 2500 to 3000 feet higher than the mountain sections of equal length on the Northern Pacific line it becomes perfectly safe to predict for the latter as complete exemption from winter blockades, as is enjoyed by railroads in New York and New England."—*Independent*.

SCIENTIFIC NOTES.

The Swiss astronomer Plantamour denies having reported the discovery of a comet that would hit the earth in August, the story having been invented by a Swiss sensational journalist.

Professor Agassiz, in his deep-sea dredgings in the South Atlantic, has discovered a new Crustacean which supplies, he thinks, a missing link between the past and present. He considers the creature related to the trilobites of the carboniferous era.

A traveler in Palestine describes the mountain of salt, called by the natives Jebel Usdum, as a solid mass of rock-salt, slightly covered on top with gravel, flint and chalk-marl, six hundred feet high, seven miles long, half a mile wide, and saltier than any salt that he ever tasted. A few miles east are rich fields of sugar-cane, indigo, and grains.

The bones of the largest mastodon ever discovered are said to have been found in a muck swamp in Otisville, Orange County, N. Y. The upper jaw and main portion of the head weigh, we are told, five hundred pounds, and measure three feet and seven inches across the top. There are four teeth in the upper jaw, the back ones extend in each seven inches along the jawbone, and four inches across. One leg bone alone weighs three hundred and fifty pounds.

The "Palestine Exploration Fund" society, under the patronage of Queen Victoria, is prosecuting its antiquarian researches at Jerusalem with success, having sunk shafts to a depth of from one hundred to one hundred and twenty-five feet, through the accumulated rubbish of many ages, "through cinders, and broken columns, and costly refuse in which was found the seal of Haggai in Hebrew characters, and the arch and abutment of a bridge, that spanned the valley that separated the temple from the royal palace." Thirty feet below this was a worn pavement, and twenty-four feet still lower another more ancient pavement. The excavations show that the foundation walls of the temple, on the brook Kedron side, were from one hundred to one hundred and fifty feet in height.

A Board of Commissioners, appointed by the Legislature of Arizona to obtain and publish trustworthy information in respect to that territory, has included in its report some account of ancient ruins that indicate a former settlement of the country by people of a peaceable disposition, who have probably been entirely destroyed by the Apaches. On the Gila, near Sanford, are ruins of houses, some of them two stories above the ground, the walls and partitions of mud, evidently confined and dried as they were built. Some are nearly covered with the growth and decay of vegetation. The floors were made of sticks placed close together and covered with cement. There are ruins also near the Ancha mountains in a still better state of preservation, and among them are old "arastras" for the reduction of silver.

While steam-plowing in this country has hitherto proved a failure, in Europe it has attained an eminent success. In England there are several establishments employing a thousand or twelve hundred men each in the manufacture of steam-plows; and in Great Britain not less than five hundred are in use, being owned by organized companies, who hire them out, or do plowing for the farmers. The superiority of its work is one of the best features. A tract of land of five hundred acres near London, so poor that its owner could not rent it for three dollars per acre, after being thoroughly plowed by steam yielded a net profit of eighteen thousand dollars. The use of the steam-plow is also increasing on the continent, especially in Germany; and in Asia the Pacha of Egypt has some four hundred employed. Our vast level and fertile prairies offer a field for their successful use which must before long be improved.

THE NEWS.

AMERICAN.

In Madison University, New York, are four Burmese students.

A negro made the morning prayer in the New York Assembly a few days ago. An innovation on usage.

During the past four years the Erie Railroad has carried 42,000,000,000 gallons of milk into New York city.

Ripe strawberries, tomatoes, pie-plant, and other fresh vegetables from the south, are plenty in New York city, but rather expensive.

General Porfirio Diaz, who has been sick for some time past, and was reported dead, has left Mexico and arrived in San Francisco, California.

An iron canal-boat is building at Green Point, Long Island, designed for carrying wheat, and has a capacity of 6,666 bushels, or two hundred tons.

The excitement in England, growing out of the claims preferred by the United States for "indirect losses" occasioned by the depredations of the Alabama, is subsiding.

The steamship Nestorian, of the Allen line, is now on the passage from Liverpool, England, having on board one hundred and fifty colonists, who intend to settle in Nebraska.

By a treaty recently concluded between Brazil and Paraguay, the latter, besides making a cession of territory to the former, acknowledges a war debt of three hundred and sixty million dollars.

A suggestion is made by Mr John Weiss that there should be a special court of divorce, having both men and women sitting together as judges on the bench.

Consumptive patients are now sent by their physicians from New York to Guatemala, in Central America, where, five thousand feet above the sea, the climate is a perpetual spring.

The number of policies issued by the Hartford life insurance companies and in force on the first of January was 187,494, insuring a total amount of \$452,819,053. Their assets at the same date were \$71,747,169.

The work on the Detroit river tunnel is progressing favorably, being carried forward five feet per day, notwithstanding some hindrances from a layer of quicksand and from large boulders.

Rev. Wm. M. Taylor, a graduate of the University of Glasgow and the Theological Seminary of Edinburgh, has become the successor of Dr. Joseph P. Thompson at the Broadway Tabernacle, New York City.

Mr. Lansing, of New York, has introduced a bill into

the House of Representatives to pay Dr. Mary Walker ten thousand dollars from the Conscience Fund, for her services in the United States hospitals during the war of the rebellion.

A scheme has been suggested for supplying the Ohio river with water during the dry seasons by means of a canal of ten miles in extent, connecting Lake Erie with Chautauqua Lake, which discharges its waters into the Alleghany river.

The Grand Jury of the District Court of Brownsville, Texas, has indicted the Mexican General Cortina for levying war against the United States. It also made presentments of the facts of armed bands of Mexican raiders stealing cattle on the border.

The Mexican General Rocha followed up his success at Zacatecas with unusual energy, and again defeated the united revolutionary forces, capturing the greater part of them. It is thought that this victory is a death-blow to the revolution, though anarchy will doubtless continue for a time.

A suit has been brought in the courts of Pennsylvania by the Rhees & Howel Manufacturing Company against the estate of Mr. Rhees, who committed suicide while under contract to act as the company's general agent and manufacturer for a term of years yet unexpired. The suit is for damages sustained by the non-fulfillment of the contract, and it awakens considerable interest, especially in the legal profession.

An Anglo-American Land Reclamation Company has obtained control of about half a million acres of swamp and overflowed lands in California, which they propose to reclaim by an extensive system of sea-walls, levees, and draining ditches. The company are to commence operations immediately on the lands of the delta formed by the Sacramento and San Joaquin rivers.

The representatives of four of the Central American States, Costa Rica, Honduras, Guatemala, and Salvador, have agreed upon terms of union, and signed a "Pact of the Central American Union," which provides for the autonomy of the territory without the power of any portion to secede from the Union, establishes the republican form of government, and prohibits slavery and capital punishment for political offences.

A meeting of bankers and capitalists of the principal cities of the country has been held in New York city, to take measures for the organization of a United States National Bank, with a capital sufficiently large to give it a controlling influence in the financial affairs of the nation. Besides maintaining a profitable local business, it is thought that such an institution will draw to itself a large amount of money from all parts of the country, which can be used, among other purposes, for moving the crops to market in the most advantageous manner.

FOREIGN.

The Germans are actively extending the fortifications of Metz and Strasburg.

Mr. Lempriere will soon sail from England with a large party of emigrants for Virginia.

Russia is extending her railroad facilities with so much rapidity, that it is a cause of alarm to some of her neighbors.

Barbarous persecutions are again carried on against the native Christians of Japan, the Prince of Saga being the principal instigator.

The expense to the Tichborne estate, in England, of its defense in the late trial was six hundred thousand dollars. The jurymen were paid one guinea per day each.

The determination of the Bulgarians to free themselves from the Greek Church is causing considerable disturbance in that country, and seriously endangers the political relations between Russia and Turkey.

The Queen of England has left London on a visit to her daughter in Berlin, via Cherbourg and Paris, through which she passed without ostentation, politely declining to meet M. Thiers.

About one hundred delegates of the Old Catholics of Prussia held a meeting at Bonn lately, and framed a petition to the Reichstag against the Jesuits; and also resolved to call a general congress to meet at Cologne next September.

The Catholics of France petitioned the Assembly to take measures for the restoration of the lost power of

the Pope, and the subject was to have been debated March 22d, but M. Thiers insisted on its postponement, saying "that it could not by any possibility serve the interests of the Holy See." Bishop Dupanloup, the leader of the Church party, assented to the postponement, saying, "the policy that had proved fatal to France had also been fatal to the See of Rome."

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

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